A U M

Sickness is not cured by saying "Medicine," but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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BETHLEHEM AND BEDLAM

THE work of the Anointed One is to teach the multitude in parables, and to instruct in the Mysteries those who aspire to fit themselves to become Disciples. The work of the true Disciple is to carry the Message *as given,* to the four quarters.

Who lifts a corner of the Veil of Isis courts crucifixion. That this proves moral death to the revealers who bring to light any of the old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is revealed to them.

Having crucified the revealer, the populace, marshaled by blind conservatism, conceit and prejudice in the garb of the priesthood of old and time-honored errors, demands and receives its reward. They are made drunken with the new wine poured from the old bottles. The chosen of evil in the new profanation of the Sacrament are the false and recreant disciples.

In Hebrew, Beth-el means of God, and Beth-lehem means of Bread. The Bread is turned into a stone, and that which was of the Spirit is turned into the letter which killeth. In the Thirteenth century the priory of St. Mary of Bethlehem in London healed the sick. Came the lame, the halt, the blind in ever-increasing numbers. The priory was turned into a hospital. Came the mental and moral incurables, and St. Mary's was turned into an insane asylum: Bethlehem had become Bedlam.

In this unsane world those are accounted inspired who recoin the ancient dross with the hallmarks of the new mintage. The *words* of Wisdom are stolen by blind leaders of the blind, the Mysteries of the Kingdom of Heaven are offered at a price to those who seek to be healed of their Unwisdom. For the Golgotha of the Christ is substituted the Golgotha of mankind. The Black Shadow of every revelation is in the ascendant when that which is of man is heralded as of God, the earthly Christ for the Spiritual one, Beth-el turned into Bedlam.

PRIESTCRAFT AND POLITICS

RELIGION and Government are sacred terms, for they represent that order which is said to be heaven's first law. Yet every great Emancipator has invariably been a Rebel against the established rule of his times, whether that rule has been deified in the name of religion or government.

Why is this?

Perhaps the answer can be found in a consideration of the Object of all existence. That object is Evolution, the orderly progression of the whole of Nature, not the special or privileged selection of a favored few. The ways and means of all true Evolution must, therefore, be Spiritual, which is to say, must rest upon the education of all men and all other beings.

Education, in a spiritual sense, is intelligently practiced love for all Life. To think that love can be forced under any sanction soever is to do irreparable violence to the essential Being in every form. There is no more intolerable Moloch than the rule of violence, whether in the world physical or the world metaphysical. *Rule* of any kind is fatal alike to the spiritual evolution whether of the governed or the governor. Whether it be called the divine right of God, the divine right of Kings, or that which has currency and favor under the title of "majority rule," it is the enforcement of the will of one being or set of beings over the mind and conscience, the free-will and actions of other beings less progressed. This is not love; this is not education; this is not evolution. It is spiritual atavism; it is tyranny on the one hand and slavery on the other, whether practiced and suffered in the name of God, or Country.

The essence of Religion is freedom of conscience. The essence of Government is freedom of thought and opinion. Therefore every great Savior, every great Teacher, every great Liberator, has urged men to consider that this is a universe of Law, not rule; has himself exemplified and has sought to inspire men to the realization that the understanding of the Law of all Life is the only path to the emancipation of the Soul, Self-discipline the only true Government, Self-knowledge the one true religion. Invariably such Appearances have been at the precise epoch when the tension of civilization has reached its strain limits and an explosion of anarchy impends as uncivilized Nature's only means of restoring her violated Law of harmony, by reducing all to the common level of universal misery.

The curse known as "the struggle for life," the increasing shadow of ours as of every other so-called civilization, can be traced to its roots in priestcraft and politics, which the ignorant mass of

mankind has ever been taught to regard as religion and government. It is not Nature or Man which is vile, but those ideas of religion and government derived from the priest and the politician which are inherently wicked, infernal in very fact.

Unrest is the order of the day—the felt presage of the coming chaos if the rule of anti-Christ prevail. It is the long-accumulated Karma of the race, in which Theosophists not less but more than other men must participate, for they alone of all mankind see, if only through a glass darkly, and would serve, if but faint-heartedly, in the amelioration of the condition of all men, irrespective of race, creed, caste, or color. Half-taught disciples though they be, it is the Theosophists who have the surpassing responsibility of knowledge, therefore the surpassing responsibility of duty, to work for the education of all men, priest or laymen, politician or voters, to truer concepts of Deity, of Nature, of Law.

How shall his knowledge be availed of? how shall his duty be fulfilled by the Theosophist of today? What shall be his inspiration to effort, his sanction for conduct?

H. P. Blavatsky and William Q. Judge knew human nature—the real *Karma* of the spiritual Man. They knew that the most sincere devotion to the study and application of the Wisdom-Religion would not obviate for any Theosophist his struggle with "the giant weed" of Self—Human Nature; knew that every student must come to that point where either he would have educated himself into true Discipleship in the ancient constant and eternal Doctrine —or would himself become victim or profiteer on the path of spiritual evolution.

Shall Theosophists become the priests and politicians of a new "religion" with its hierarchy of spiritual rulers and its concomitant, earthly precedence and privilege as the Lord's anointed?

It is the hour of the precipitation of the good and evil forces in the Theosophical Movement itself. It is that *moment of choice* for every Theosophist which shall determine the purification or the paganization of the Theosophical Movement.

Although all men everywhere are questioning their hitherto venerated sanctions, although whoever cries "lo, here," or "lo, there," is the place of refuge or the way of escape, is sure of instant audience—it is still, as of old, a city of refuge or a means of escape that ignorant mankind is seeking, not *education,* not an understanding of the Causes of all havoc in nature. As of old, men cry out for a Savior, not a Teacher. As their earth trembles, as their foundations quake, men will run as always to the temple and the forum to find salvation. Old gods or new, a past Christ or a coming one, this is ever the fetich of ignorance, the hope of a miracle, not faith in The Law. And as of old, cunning will take advantage of Opportunity. Death does not debar the ghoul. To him it is

Opportunity. The break-up of civilization, the death of venerated ideas of religion and government, of God and Country, are Opportunity for anti-Christ and false Christ, the priest and the politician. The destructive mood of Nature, the pulling down of the pillars of civilization, the woes of mankind, are Opportunity for them to prey on ignorance and fear with a new revelation and a new appeal.

Priestcraft and politics paganized Krishna and his teachings. They paganized Buddha and his Wisdom. They paganized Christ and his compassion. Shall they paganize Theosophy and the Theosophical Movement? Shall the Mahatmas be turned into Gods to be worshiped, *Rulers* of spiritual evolution? Shall Their Messengers be replaced by Successors who will act as the Agents of these Gods on earth, transmitting their Orders to the faithful? Shall The Wisdom-Religion no more be studied, applied, and promulgated, but Messages from the Masters be obeyed on the Authority of an Apostolic Succession?

Priestcraft and politics were never more alive to Opportunity than they are to-day within the ranks of the Theosophical Movement. No Theosophist can by any plea in avoidance escape his responsibility in the destiny of the Movement. It is the Opportunity of the loyal-hearted no less than of the traitor to Masters, to Their Messenger, to Their Wisdom-Religion, to the sacred Cause of the Spiritual evolution of Humanity. There is hardly a Theosophist unable to help by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Let him point to the Source of all true Teaching and of all true Practice in the Theosophical Movement. Although all cannot be teachers, yet each one can familiarize himself with the true Theosophical doctrines, and promulgate them to those who are enquiring. Theosophical solidarity and education, combating the counterfeit with the genuine, alone can prevent the paganization of the Theosophical Movement inaugurated by H. P. Blavatsky.

ANCIENT LANDMARKS

IV

Zoroastrian Cosmo-Genesis

IF the Orientalists, through their peculiar method of reading Zend, Pahalvi and Pazand, have disfigured the import of Zoroastrian texts, they have at least done the service of drawing to them the attention of the Western world. There are two occidental volumes which have misled western readers these many years—Nietzsche's *Thus spake Zarathustra,* and Samuel Laing's *A Modern Zoroastrian.* The former has deceived only the bourgeois mind into believing that Nietzsche's Zoroaster was anything else but an imaginary figure of the German writer. The latter has done more serious damage; the author, a materialistic rationalist of repute, but a poor philosopher and a worse metaphysician, harnessed his badly digested reading on the religion of the Parsis (reading presumably done in his capacity as a globe-trotter) to adorn his thesis on the dualism of matter-polarity. His volume is excellent reading from the standpoint of science and his remarks on Zoroastrian dualism are very interesting, but the title is a misnomer. The book has misled even Parsis, especially those unfamiliar with the real metaphysics and philosophy of their own religion. Orientalists began speaking of the religion of Zoroaster as dualism, and Laing, the scientist, confirmed the theory—so, it became canonical!

In every civilization metaphysical ideas and cosmic ultimates have undergone strange metamorphoses through their misinterpretation by minds not pure and noble enough to comprehend them. A greater confusion than ignorant identification of Brahman with Brahmà exists in reference to the Zoroastrian pair. Not centuries but aeons of evolution are traceable since the two primeval spirits became transformed as Ormazd and Ahriman. If Zoroastrian cosmogenesis is to be understood, we should once again bear in mind the fact of lengthy eras of materializing thought which has made Zoroastrianism what it is, fragmentary and anthropomorphic.

Let the following be first grasped: the functions of the good and evil forces in Zoroastrian cosmology represent definite philosophic concepts; the activities of the same powers in anthropology and mythos are also distinct ideas; their psychological and human aspects make up a story by themselves, different again from the other two. Not only the different eras in which evolution of the duality-idea took place, have to be noted, but also the fact that different teachers used the same words and names to designate distinct ideas—universal or personal, cosmic or psychological, mythical or allegorical.

In Zend tradition Ahuramazda and Angramainyu are *not* two opposing beings. They become so in their later Pahlavi transformations. Those two primeval *Spirits*—Minos—are called Spento and Angro, and they are the powers (shaktis, as the Parsi Ervad Kanga points out, p. 23 of his Gathas) of Ahuramazda. Dr. Mills says in his *Zarathustrian Gathas* (p. 84), "The Spenta-mainyu here is not identical with Ahura, but it is, as so often, His Spirit, whatever precisely this expression may mean." This word Spenta is the same as in Amesha Spenta, the seven Immortals and really means the Mainyu-Spirit which unfolds its sevenfold nature or emanates seven hierarchies of beings. Thus Spenta-mainyu is the source from which emanate Ahuramazda himself with his six satellites. The supplementing power is Angra-Mainyu, the source of evil which is the root of matter and in its personified aspect is the father-brother of seven evil demons. Great discussion has taken place as to the real origin of this conception of Angra-Mainyu which later became Ahriman, Satan. The concept which ensouls the word is derived from the same source from which Ahimanyu of the Rig Veda comes. The Zoroastrian concept was not borrowed from the Vedas but like so many others is rooted in the original parent of both the Vedic and Avestic systems; the Ah-hi of the Esoteric Doctrine is the common parent of the Avesta Angra and the Vedic Ahi. Ahi the serpent of evil, or the Cycle of Matter is really the manifested Universe, the flesh made by the Word.

The two primeval spirits, Spento and Angro, are impersonal, universal and omnipotent forces—centripetal and centrifugal. Out of them emanate the seven hierarchies of spiritual intelligence and the seven material kingdoms of nature. Spento and Angro are like the Purusha and Prakriti of Indian philosophy. Just as "Light and darkness are the world's eternal ways" (*Gita,* VIII) so do Spento and Angro-Mainyus commence, sustain, and renovate the cycle of necessity, Ahuramazda Himself being the primal expression thereof. The Gathas sing thus:

> The spirits primeval are a pair and they together communed. These two differ in thought, in word, in deed, one the enhancer of betterment, the other the fashioner of evil . . . The two spirits came together at the dawn—one the maker of life, the other to mar it, and thus they shall be unto the last. *Yasna* XXX-3, 4.
>
> I announce to you life's first two spirits of whom the Good accosted the Evil: Never our thoughts, nor creeds, nor understandings, nor beliefs, nor words, nor deeds, nor consciences, nor souls can be the same. *Yasna* XLV-2.

These two, the centripetal and centrifugal forces, are the basis of the universe. They cause manifestation and dissolution. The two are objects of worship by the Holy Sraosha, "the God Obedient to Ahura" (Yasna LVII-2). Spirit-Matter, Ideation-Substance, the One Life with its dual aspect, manifests as the Universe, the

Zrvan Daregho-Khaodata — sovereign time. This Zoroastrian expression stands for "the Great Day 'Be With Us' " which the Egyptians called "Day of Come to Us." It is the "Ring Pass Not" of the Manifested Cosmos in the *Secret Doctrine.*

This circle of Zrvan Daregho-Khaodata is guarded by four Star Chieftains—Tistrya in the East, Satavaesa in the West, Vanant in the South and Haptoiringa in the North. Students of H. P. Blavatsky's *Secret Doctrine* will recognize in them the four Maharajas connected with the Lipikas and Karma.

The Zodiac with its twelve constellations as also the seven planets are mentioned in the *Bundahis.* Says H.P.B.:

> The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never "prayed" but went to "meet the sun" in the vast space of heavens, and bringing down with him "the science of the stars, pressed the earth with his golden ring and forced (thereby) the 'Spenta Armaiti'—(the genius of the earth) to stretch asunder and to bear flocks and herds and men." (Farg. II, 10.)

The Sun is regarded as a focal point for the universal light. The relation between Khorshed "the undying, shining, swift-horsed Sun" and Mihir or Mithra "the Lord of wide pastures, who has a thousand ears well shapen and ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake" has been a puzzle to the students of the Avesta. Says Darmesteter: "Mithra is closely connected with the Sun, but not yet identical with it." But esoteric cosmogony and the occult teaching on the nature of the physical sun once accepted, the puzzle remains no more a puzzle. Just as in the famous verse of the *Isavasyaopanishad* (15), the Spiritual Sun behind the physical sun is invoked, so is there behind the Avesta Khorshed—Sun its Spiritual-Soul, Mihir or Mithra. Mihir in its cosmic aspect is the universal invisible light, and by the power inherent in it, produces physical stars which are its eyes and in the intervening spaces super-physical ones which cannot be seen but whose music can be heard. The dwelling place of Mihir extends over the manifested universe and he has eight friends who from watch-towers guard the faithful, and also listen to those who lie unto that Soul of Light and Lustre. This also is imagery of a teaching dealt with in the Esoteric Commentary—"Eight houses were built by Mother." (c.f. *S.D.* I, 100.) Mihir's Chariot is inlaid with stars and made of spirit-substance (Mainyu-tashtem) drawn by four immortal horses, who, like Poseidon's steeds, live on ambrosia. In that chariot Mihir drives throughout Space, and the thousand well-made maces of iron on one side of that chariot fall upon the skulls of demons. Here is to be found poetic and allegorical descriptions of the formation of the heavenly bodies—from suns to star dust.

In the prayer of praise recited every day by the orthodox Parsi, Mihir is described as present in seven directions (*Mihir Nyayis*, 11), in reference to every globe, the third of which is called "this country." The order is peculiar but the Key to it lies in the Chaldean Kabala diagram given in the *Secret Doctrine*, Vol. I, p. 200. In one of His aspects, like the bright Nyima-Sun, Mihir falls under Karmic law and becomes the fiery aura of the "Hand" of Lhagpa-Mercury; in that particular aspect he became the central figure of the Mithraic Mysteries. Surrounding and within, above and below, in front and behind the land of Mihir, Mercury (Globe "F" of the Eastern Gupta Vidya and Tephreth of the Chaldean Kabala) is the Life-Power of the Central Sun—Mihir in his solar aspect.

Several hints about the Moon being the preceding planetary chain are to be found: how the Moon was produced from Vohumano—the Good Mind, as in the Vedas it is produced from the Manas of Purusha; how the Moon is the Keeper of the Seed of Bull (Taurus) (c.f. *Isis Unveiled* II, 465), how the Ameshaspentas pour Moon's glory (Khoreno—Theosophic Aura-Augoides) on the earth, and other cognate ideas, are to be found in the Mah Yast and other fragments.

That brings us to the doctrine of the seven Karshvares—globes—of our earth planetary chain, about which H.P.B. writes:

> On Page six of his *Introduction IV*, to Part I of the Zend-Avesta—the Vendidad, Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo Iranians had been led *to speak of seven worlds*, the Supreme God was often *made sevenfold, as well as the worlds over which he ruled*. . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, *only one of which is known and accessible* to man, the one on which we live, namely, 'hvaniratha': *which amounts to saying that there are seven earths.*" The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the "Fragments of Occult Truth." But we leave it with the "lay chelas" and others to judge whether this seven-fold division (see Farg. XIX) is not the ABC of the Occult Doctrines.

The *Secret Doctrine* (Vol. II, pp. 757-759) treats fully of this subject and explains the mystery. Space forbids our quoting in full the important passage, with the explanatory diagram, but the subject will remain incomplete if the reader omits to peruse it at this point.

That brings us to earth and anthropogenesis.

"*Bundahis* is an old eastern work in which among other things anthropology is treated in an allegorical form," says H.P.B., and we will make use of that valuable treatise, thus:

The field of evolution, the earth planetary chain, has an age limit—9,000 years divided into three periods. During the first 3,000 years everything proceeds by the will of Ahuramazda, followed by the second 3,000 years when an intermingling of the wills

of Ahuramazda and Ahriman prevails, and then the last when the evil spirit is disabled and completely defeated. These three periods are worked by the magic of the Veracious Word of 21 words—Honovar—recited by Ahuramazda (see *Bundahis* I, 20-22). This is the poetic rendition of the stately progression of the 7 classes of Monads in the 7 Kingdoms through the 7 Rounds; the 9,000 years being a symbol—9 (made up of 4+3+2) worked with the aid of three ciphers, one each for the three periods of forthgoing, balance, and return.

We will take next the description—puzzling to the ordinary reader but graphic to the student of the *Secret Doctrine*—of that important event in evolution, the descent of the Manasa-putras, or the phenomenon of the lighting up of Manas. It is said (*Bundahis* II, 9) that Ahuramazda performed the Yazeshnai—Sacrifice Ceremony—with the help of the Ameshaspentas in the Rapitavan Gah and through that rite supplied every means necessary for overcoming adversity caused by the adversary—Ahriman. Now, Rapithavan is one of the five periods of the day—the exact middle of the day being its starting moment—which is observed during the seven summer months, but not during the remaining five winter months. Chapter XXV of this Pahalvi volume deals with cycles; days, months, and seasons are utilized to serve the purpose of defining and describing a variety of cycles. Thus Ahuramazda performing this ceremony in the middle of the day is a very pointed reference to the event in the middle of the fourth round on this earth. What does he do? He deliberates with previously made Fravashis who had "remained 3,000 years in a spiritual state, so that they were unthinking, unmoving with intangible bodies" (*Bundahis* I, 8). Fravashis are the spirit-prototypes, the inner guardian angels of all souls—sub-human, human, as well as super-human—Ahuramazda himself having a Fravashi. H.P.B. speaks of it as "the spiritual counterpart of the still more spiritual original." Each Fravashi has attached to it Bod (Theosophic Buddhi) and Ahuramazda confers with these Fravashi-Bod.

> Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (drug), and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer? *(Ibid,* II, 10.)

Then these spirit-entities "became of the same opinion" as Ahuramazda and descended to the world to fight the fiend of the lower nature and gain the knowledge of their immortality and become perfect.

In the Vendidad (Fargard II) we see the Theosophical teachings about the early races of humanity on earth. Just as Krishna

(*Gita* IV) speaks of his having previously communicated the Wisdom to Vivasvat, etc., so here Ahuramazda speaks to Zoroaster about the first mortal to whom the Deity taught the sacred lore. This was "the fair Yima, son of Vivanghat" whose story is narrated. H.P.B. informs us that Yima—Persian Jamshed—is "representative of the first unborn human race of our fourth round." Yima is "the good shepherd" who on being asked to be the bearer of the Good Law replies, "I was not born to be the preacher, nor was taught to be the bearer of the Law." This answer is indicative of the pure spiritual nature of that first race which was not "yet in need of the truths of the Sacred Science,—hence Ahriman is powerless over the innocence of infancy," writes H.P.B. Yima keeps disease and death away from his people. This race grows seventy times seven, and *thrice* Yima enlarges the earth by the aid of the two implements—gifts of Ahuramazda—a golden ring and a poniard inlaid with gold. All this takes *1,000 winters,* which says *Isis Unveiled* (II, 221) is a cycle known to the initiates and which has an allegorical sense. "By the power of his innate *untaught* light and knowledge, due to the absence of Angra Mainyu, he forces the earth to grow larger at his will and wish," says H.P.B. Thus Yima becomes the symbol of the three races.

Then Ahuramazda and his Ameshaspentas meet Yima with his flock in Airyana Vaego and the Deity informs Yima that fatal winters are going to befall, and that "all the three sorts of beasts shall perish"; "therefore make thee a vara, an enclosure," and thither bring the seeds of all species—"two of every kind, to be kept inexhaustible there, so long as those men stay there." The *Secret Doctrine* (Vol. II, 291 *et seq.*) throws great light on subsequent events of the narrative, to which the reader's attention is called. Our attempt has been to indicate that a rich field of research awaits those who desire to know. In the words of H.P.B.:

> Every thinking Parsee, has to help himself if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

KARMIC DISABILITIES

Ramaswamier rushed off into Sikkhim to try and find Master, and met someone who told him to go back and *do his duty*. That is all any of us can do; often we do not know our duty, but that too is our own fault; it is a Karmic disability.—*W.Q.J.*

THE Karma of all beings is the same. This must be true if "Race Karma" is one, and all beings pass through all the Races. For a Race is but an embodiment and expression of the characteristic qualities of this, that or the other hierarchy, in which all hierarchies find a field of experience, so that *all* experience may be had by each and all.

On the other hand, the Karma of no two beings is the same. Taking the great "day" of experience as a synthesis, in the sense of "events" the Karma of all is the same; but since each hierarchy of beings is different from every other, its *relation* to events will be its own and its experience drawn from them will be unique. So also with the units, the Souls, because each has its own integrity.

Then a new "day" follows with a new grouping of hierarchies, or "rays," as a result of mass and individual acquirement. Follows also the same old Karma, in the sense of "events"—to be availed of and garnered as experience by classes of Souls, and individual Souls, each according to its previously acquired nature. Then unification again, and then separation, at the dawn of a new "day"—such is the great, eternal process. Analogues and particular applications will be found everywhere in life and nature: such as the Four Castes, the sub-human evolutionary processes, incarnation and reincarnation—and many others.

Every Soul has its own integrity. As Soul it is inviolable; as Soul it is aware of the fact. It is a *drop,* in a *wave,* in the *ocean* of Life; but even within the *wave,* or "hierarchy," each Soul has its own peculiar combination of the common qualities. In terms of numbers it is a single fractionation of that particular septenary, with others like it—but not exactly like it. To this is primarily due the intense feeling of individuality common in all units of the race. Secondarily this feeling is due, by extension, to the apparent separateness of personalities and their instruments of physical expression—bodies. They are all the same—personalities and bodies, both—yet in fact no two are alike. Thus each being in every stage of being, from the grossest and most concrete, hence most separative, to the highest and most ethereal, hence most universal, is himself and no other.

What has all this to do with Karmic disabilities? Everything. "Theosophy views the Universe as an intelligent whole, hence every motion in the Universe is an action *of that whole,* leading to

results, which themselves become causes for further results." How then can Karma be considered discriminatingly except from a universal point of view? Particulars studied by themselves lead to the same sort of *cul de sac* to which consideration of the facts of nature have led the scientists.

Students of Theosophy must see that Karma and Nirvana represent the two great states of consciousness, the latter standing as a period of rest for the Great Being, the former as its period of activity. Nirvana is the same *state* for all: hence Karma must be its great "opposite"—and the same for all. Thus, there is no "good" Karma or "bad" Karma, no "my" Karma and "thy" Karma. There is KARMA: "the Path is the same for all." There is also each unit's self-imposed relation to the common lot, thus: "the Path differs with the Pilgrim."

It is only from such considerations that the student becomes able eventually to "Kill out all sense of separateness." Only then is he able to, "Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike."

Everybody has Karmic disabilities. The first intelligent step towards their transformation into Karmic abilities is that recognition—that we all have some. Looked at in the large, one such disability is no better and no worse than another; they are all disabilities—just as a fault is a fault, no more and no less, regardless of its nature. The second great step in the transformation, once we have realized and honestly admitted to ourselves that we are not exempt, is to recognize that all these disabilities are mental and moral—not physical or personal; for these last named represent but *effect* aspects of our working instrument—the *causal* aspects have to be studied and understood so that the molds into which our energies have been poured may be re-made.

To do this implies working patiently and faithfully under present disabilities—without discouragement, without regret, alive to the situation but not cast down by it. This is a part of the constructive work required for the transformation. The other part is an adjustment of the mental and moral point of view, and effort in consonance therewith. Part one supplies the conditions under which the effects of part two can be made manifest; without it a discord is set up in the nature which makes itself felt throughout; the student is inconsistent with himself, and unhappiness and mixed results flow from it. Many students now find themselves in this position. Having seen better, they are trying to do better; but impatience and discouragement over the very Karmic disabilities

they are trying to transform destroys the conditions precedent to that transformation, and their persistent and sincere efforts are thus nullified.

"Never regret anything; never be sorry; and cut all doubts with the sword of Spiritual Knowledge." Such is the advice of that Teacher to whose surpassing capacity for saying much in little we owe the phrase, "Karmic disabilities." Another is: "What then is the panacea finally, the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga. . . . If you can do no more than duty it will bring you to the goal." And another: "A steady mind and heart stands still and quiet until the muddy stream rolls clear."

There is also this: Our own Karmic disabilities provide opportunities for other Souls to serve. In the incident referred to in the text Ramaswamier's "disability" drew "someone" to show him *where* his place was! He had to discover his own duty, as all of us; but he was given orientation and a subtle hint.

So even our Karmic disabilities can be made to serve that united spirit of life for which we labor. This is an application of the ancient admonition, to place all that we have, good and bad alike, upon the altar of service. "With thy heart, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action."

One has what he has—no more, no less. He can give *that*. The energy and courage arising from the sacrifice will consume *that*, and enable the giver to provide an ever nobler sacrifice. "Out of the furnace of man's life, winged flames arise, flames purified, that soaring onward, 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path."

THE SCIENTIFIC MANVANTARA

A WELL-WISHER of science could hope for no more than that its intuitive devotees, ignorant of Theosophical science, or disdainful of its name, should turn to the article by Prof. W. D. MacMillan, in *Science,* August 7, 1925. If Prof. MacMillan's theories were followed out, they would be found more than empty speculation. There is the whole of another universe in them.

When Theosophy was once more "produced among creatures" in 1875, the cosmological theory of a progressive degeneration of energy held the field supreme. This theory, under various forms, taught the genesis of stellar bodies from primordial fire mist, and their later consolidation and cooling into dead worlds; in the course of which evolution, living and life-bearing planets were but transitory episodes. It pictured the end of the cosmos as a gigantic congelation of defunct astronomical relics, hopeless, helpless and abandoned, while universal death reigned supreme. H. P. Blavatsky took issue with this theory:

> Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, "How," we may ask, "do your Positivists and Freethinkers and Scientists account for the phalanx around us of active stellar systems?" They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and astronomy does not seem to be acquainted with many such dead planets. The query is unanswerable. But apart from this it must be noted that the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. *(Secret Doctrine,* 1888, I, 148-9.)

A further objection to the old scientific theory, now brought forward by Prof. MacMillan, is that if the law of radiation, upon which the hypothesis of a degenerating Universe is founded, were true, the entire sky would be as bright and hot as the disk of the sun. His answer to the problem brings him squarely across the boundary between materialistic and Occult science. He says:

> The evidence is squarely against it. Relative to such a situation the sky is very dark and cold, and we must admit that the law is not rigorously formulated. But radiation is energy, and energy cannot disappear into empty nothingness. It was this difficulty which led me some ten years ago to

make the hypothesis that radiant energy can and does disappear into the fine structure of space, and that sooner or later this energy reappears as the internal energy of an atom; the birth of an atom with its strange property of mass being a strictly astronomical affair. Indeed, with an infinite sequence of physical units, no smallest one and no largest one, each an organized system of smaller units, and none eternal, one can hardly escape the hypothesis that energy runs up and down the entire sequence, and that on the whole as much energy is ascending as is descending.

. . . Even in the apparently dense Orion Nebula it is extremely attenuated, the wonder being that it is visible at all. There is nothing, however, to suggest that these nebulae contract into stars, as was taught during the nineteenth century, and is still largely believed today.

Now by what process does this energy reappear as the internal energy of an atom? This is the next problem for scientific cosmology to consider; and its solution—if ever achieved—will signalize the ascendency of the Theosophical star in modern science.

. . . the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language "the GREAT BREATH," differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration,* gains every day more ground. *(S.D.* I, 455.)

"The absolutely eternal universal motion" is, in its purely physical manifestation, nothing more nor less than Prof. MacMillan's "eternal energy."

The old Initiates knew of no "miraculous creation," but taught the evolution of atoms (on our physical plane), and their first differentiation from *laya* into the *protyle,* as Mr. Crookes has suggestively named matter, or primordial substance *beyond* the zero-line:—there where we place *Mulaprakriti,* the "*root*-Principle" of the world stuff and of all in the world. *(S.D.* I, 522.)

Science is now the first to admit that the line cannot be drawn between matter and energy; yet energy must have a basis, in order to act or to be manifested; that basis, as every intuitive scientist must admit, is purely metaphysical, a mere abstraction when not acted upon by force. That metaphysical substance, in its ultimate essence is Mulaprakriti, which, however, is not the ether of science, as some might imagine, but far removed beyond.

. . . it must be stated that Occult Science recognizes *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material. . . . These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether,* not even A'kâsa but the *Source* of these. *(S.D.* I, 12. Proem.)

The sub-Elements referred to are the physical elements of the periodic tables of science, very many of which have been discovered

since the *Secret Doctrine* was written; and it is not modern chemistry which will take issue with the teaching of a "one and only element." Prof. MacMillan continues:

> The hypothesis that atoms are generated by the radiant energy of space does much more than merely account for the blackness of the night sky, which suggested it. It accounts for the existence of that nebulosity with which cosmogonists have always started, and which is so striking a feature of the astronomer's photographs.

This nebulosity seems to be nothing less than the "bright space, son of dark space" referred to in the ancient *Stanzas of Dzyan*, upon which the *Secret Doctrine* is based.

> Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahmâ "from the brain of the Father and the bosom of the Mother," and then to have metamorphosed himself into a male and a female, *i.e.*, polarity, into positive and negative electricity. *(S.D.* I, 145.)

The atom, according to modern science, is composed of a nucleus, a positive electric charge about which circle a number of negative electrons.

> It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom" . . . assumes an evergrowing tendency . . . to circular movement. . . .
>
> This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. *(S.D.* I, 116-7.)

Prof. MacMillan is, from the physical point of view, but one step short of an understanding of the nature of Manvantara and Pralaya. His continuous radiation of energy into space—it is nothing else than the Nitya Pralaya spoken of by H. P. Blavatsky.

> It is the constant and imperceptible changes undergone by the atoms which last as long as a Mahâmanvantara, a whole age of Brahmâ, which takes fifteen figures to sum up. A stage of chronic change and dissolution, the stages of growth and decay. It is the duration of "Seven Eternities". (See *Secret Doctrine,* I, 371; II, 69, 310.) There are four kinds of Pralayas, or states of changelessness. The Naimittika, when Brahmâ slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute—a synonym of Nirvâna; and Nitya, for physical things especially, as a state of profound and dreamless sleep. (*Theosophical Glossary,* p. 216.)

And its evolution of atoms from fathomless space is the corresponding "Nitya Sarga":

> The state of constant creation or evolution, as opposed to *Nitya Pralaya* —the state of perpetual incessant dissolution (or change of atoms) disintegration of molecules, hence change of forms. (*Theosophical Glossary,* p. 216.)

Science, *nota bene*, knew nothing of radio-activity in those days —and H. P. Blavatsky's "molecule", as explained by her, is the

"atom" of science. But there is a certain point in the roll of the evolutionary wheel where Nitya Pralaya reaches a climax and becomes the *bona fide* dissolution of a system into its primordial abstract basis of Mulaprakriti. And there is another point where Nitya Sarga reaches its zenith and the fervor of life runs high in every atom of the system. This universal law holds good with every entity in all the profundity of space, from electron to sun, on the so-called "inorganic" plane, and from protozoa to man on the so-called "living."

Science is very evidently within sight of an understanding of this eternal law of evolution and dissolution, but to find and understand the real power which lies behind both, it must disembarrass itself of the convention which demands a materialistic mould for scientific speculation. Perhaps since Prof. Menzies has gone so far as to speak respectfully of the Brahminical "Breath of Brahma"—the periodic creation and destruction of the world—others may follow suit, learning that Brahma, Vishnu, and Shiva, the "creator, preserver and destroyer," are not a trinity of personal gods; but the three facets of that very indwelling power, potentially conscious and intelligent, whose urge to manifestation thrills through every particle of space in the Universe.

> Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. (*S.D.* I, 4, Proem.)

Since the motion of a human muscle rises from an act of will, directed by intelligence, what else than slavery to matter can hinder acceptance of the hypothesis that every force in nature has behind it a consciousness?—a consciousness not of an order conceivable in human terms; yet assimilable and understandable by whosoever will enter upon that path which leads to self-identification with All-Consciousness by long and arduous travel over the road of impersonality—the first step upon which is Altruism, without regard to race, caste, creed, sex or condition—an altruism viable only from a truly impersonal and self-forgetful basis.

WHAT INDIA NEEDS

THE problem which India as a Community is trying to solve at present is the same which confronts every human soul in this age. Many think that political emancipation would free India's soul. This conjecture is of the stuff of which fancy is made. It is true that the Soul of India is enchained and that political fetters disable her from expressing her nature and delivering her message to the world. But political bondage is the least of India's troubles. That great country of a glorious past has failed to express her nature or speak her message centuries before 1857 when India passed under the direct rule of the British crown, or even before 31st December, 1600, when Queen Elizabeth granted the Charter for trading purposes to the English East India Company.

The story of the ebb and flow of the genuine soul-science in that land charged with religious fervor and emotion, provides a striking commentary in the study of the Karma which India faces today; it also contains a clue to the remedy. How so priceless a scripture as the *Bhagavad-Gita* became obscured and well-nigh forgotten for centuries is a romance in itself. How the philosophy and the followers of the great Buddha perished in the land of His birth and labors is a poignant tragedy. How the true teachings of Buddha's colleague, the real Sankara-Acharya, mysteriously disappeared leaving a powerful priesthood to continue its craft, would perhaps make the most thrilling story of the religious underworld.

India lost the power of soul-expression through her own errors—sacerdotal and psychic; through her own sins of omission—non-attention to and non-application of the true teachings of Shri Krishna, of the Buddha, of Shankara-Acharya. India's intellectual degradation followed and brought in its wake the loss of her foreign trade and prestige, and finally her physical and political downfall. India did not lose her spirituality because Clive stood victorious at Plassey. India's political doom invited that "mischievous boy" to her Eastern shore, and that doom was but the natural resultant from the degradation of her inner self.

In the night of time, some 10,000 years ago, the pride of the Brahamana caste sowed the seed of untouchability. If the Aryan forefathers migrated from beyond the Hiñdu-Kush and built the awe-inspiring Arya-Varta, Motherland of Avataras and Mahatmas, there have also been hordes of emigrants who went to western lands to live and multiply; they settled in many places—from the borders of adjoining Afghanistan to the distant shores of the Dead Sea in Judea. That fascinating tale remains to be told. Those who were persecuted and who fled from the land of the Aryas took with them the ore of hatred to return with the sword fashioned therefrom.

Looters like Alexander and Nadir-shah, conquerors like Muhammad of Ghazni and Baber the Mogul, were but instruments of Karma which divided the people who tried to maintain their unity by a policy of exclusion. The foreign traders, Portuguese, Dutch, French, and British, came to get back the gold which Indian merchants made in western lands—for trade resorted to questionable ways of acquiring wealth then as now. Pliny's complaint about Roman matrons is on record—they brought in all the silks of Ind and sent out all the gold of Rome.

Here is nemesis: The true unsectarian spiritual doctrines were rejected (*e.g.* the caste institution as depicted in the *Gita;* the noble truths of the Buddha, the Protestant, of Sankara, the Reformer, of Thiruvalluvar, Himself born an untouchable Pariah, and others like him), and that neglect brought to India padres and missionaries. Fratricidal wars within her own borders drew as by the power of a magnet invaders to her frontiers. Vaishya-dharma, its method of honesty and its mission of mercy and charity, was neglected by the trader through greediness, and corrupted vaishya attracted to itself its like.

The spirit slumbers in the weak body of the modern Indian. Caste Hindu or Untouchable, Muslim or Christian, Parsi or Buddhist, all eat the produce of the ancient soil and absorb the virya-energy of Aryavarta—different mentality, personal ambitions, separative tendencies, notwithstanding. These latter have not succeeded in killing the hidden strength of that wonderful peninsula. In this, India is unlike Iran or Egypt.

Sva-Suddhi, self-purification—in this lies India's future. Her political emancipation will not wash clean her soul corruption. Industrial revolution will but smother her ancient spirituality. Western culture can only turn her into another Egypt. Therefore we have great sympathy with the ideas and ideals of India's famous leader, M. K. Gandhi. More and more, we see from his *Young India* how he is making the political issues subservient to moral and spiritual ones. Hindu-Muslim unity, the removal of untouchability, are mass movements which will take long in producing satisfactory results. We do not believe that that unity will emerge nor that untouchability will disappear unless individualistic work is pursued. If Mr. Gandhi's movement, which has produced thousands of believers, will now produce a few hundred intelligent men and women who will break the thread of belief and wear the robe of enlightened Faith, the Shraddha of the 17th *Gita,* men and women who will cease to obey the call of any other muezzin than the divine immortal silent speaker in the heart of each, then India will take the first step towards emancipation.

The world is in sore need of the example of a nation which would emancipate itself by a bloodless revolution. Nations like

men in fetters often fail to notice the cause and the meaning of their sorry condition and their ill lot. To turn the seeming evil to good we require knowledge to understand and courage to act. All spiritual masters of India taught the doctrine of meeting evil and hatred by loving justice, which implies knowledge. The greatest of all wars is that of our Divine Self against our demoniacal self; that war is the root of all wars, the source of all strife. Kurukshetra is called Dharma-kshetra—the battlefield of righteous law and duty. The performance of Dharma by one's self is to bring the whole world to duty—such is the spirit of the *Gita* teaching. The method advocated by Shri Krishna is to purify our own sense of duty, *i.e.*, purify the senses of knowledge-gnayan-indriyas, and the organs of action-karma-indriyas. The purifier is the SELF-Knowledge, Atma-Gnayan.

India sorely needs the practice of Atma-Gnayan as Krishna, Buddha, Sankara taught it. India's great books from the Vedas down are obscured. Sacerdotalism veils the soul; mantrams have become mummeries; pranayama has degenerated into lung breathing; today dhyana is attention to worldly objects, dharana is attachment to Kama-passion, and samadhi is vacuity. True Knowledge gone, false teachers rule. Corrupt philosophy has emasculated soul and therefore the body.

Back to the first principles of Atma-Gnayan, say we to all Indians, if they want to restore the glory of their ancient land.

What are those principles?

First, that Atma, the Soul, is sex-less, casteless, color-less, nationless, the same and identical in sage and savage alike; and that the Brahamana is no nearer to Ishvara than a Chandala. Says Krishna in the *Gita* (X-20): "I am the Ego which is seated in the hearts of *all* beings"—muslims, parsis, and mlechhas included. "Of what caste is He who speaks in the Pariah," asks the poet-saint Vemana, "what caste is He who pervades the Pariah as well as other men?"

Second, that Buddhi, the Soul's discriminating power and faculty unfolds through the process of life and death, waking and sleeping, labor and repose, eating and assimilation, action and meditation. This difference of man's unfolding Buddhi or discriminative power colors the mind and produces caste-varna. A Brahamana is not one by the virtue of physical birth but by his Buddhi showing the virtues of tranquility-shamma, self-control-damma, etc., enumerated in the *Gita* (XVIII-42). Therefore, are there Brahamas among the pariahs and the Parsis.

Third, the purification of Manas, the thinking principle, has to be undertaken, so that it may acquire the aid of its consort, Buddhi, and unveil the real nature of the universe. Manas enables the discriminative faculty to become an active evaluator of the objects of illusion and brings Atma to recognize the maya of separateness, to realize its own Universality, its own impartite Reality.

The sense of separateness dwelling in the lower nature of every Hindu, Muslim, Parsi, Jain, Sikh, envelops the manas as smoke surrounds fire; this kama-passion with its separative tendency darkens the vision of Manas-Intelligence and forces Buddhi to remain inactive; thus the sovereign lord of the body, Atma, becomes deluded. The real enemy of India is this kama-passion that enthralls the bodies of its sons and daughters. Indians need not a religion to believe in but a philosophy to practise, not the strength to kill or to defeat their opponents but the will and the virility to purify each his own passion-kama, his own egotism-ahankara.

Many religious beliefs, numerous languages, hundreds of castes and classes at present cause conflict; these are symptomatic of the sway which kama exercises over India's sons and daughters. The withdrawal of the British Army and administration will not abolish this sway. The demolishing of this ancient enemy within will compel all seeming fetters like alien dominance, to fall away. India's rise to her ancient status consists in Sva-suddhi, in self-purification—not necessarily by all the millions but certainly by a few noble hundreds among them. This is the task that awaits the real patriotic Indian.

The In-Dwelling God

"There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "Let him be anathema who dares say nay!" "There is no personal God, except the gray matter in our brain," contemptuously replies the materialist. "And there is no Devil. Let him be considered thrice an idiot who says aye." Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego,* that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized in it himself.—*Isis Unveiled.*

COMPROMISERS OF THEOSOPHY

PSEUDO-THEOSOPHISTS* are the enemy within the camp; but there is a class of really earnest students who are so "brotherly" to non-theosophical institutions and so "tolerant" to non-theosophical ideas and ideals that the Goddess of Wisdom has to exclaim—"Save me from my friends." Wrong attitude springs from the misunderstanding of the first object of the Movement: To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Because Theosophy is the root-source of all religious philosophies and systems these students infer that the creeds as they are preached and promulgated are Theosophy. "All religions are true at the bottom," they quote, but forget to add that all are false on the surface. Similarly without discrimination some conclude it to be their theosophical duty to support and sustain what *appears* good work—social service, socialistic clubs, charity organizations, etc. Some students even think it a good thing for Theosophy to be actively represented in such well-known and popular public institutions. Then there are others who think it highly necessary that men of Science recognize Theosophy and so dislike emphasizing our tenets that go flatly counter to scientific theories.

All these are earnest in their own way but fail to appreciate that Theosophical Brotherhood does not mean compromises, and that true tolerance does not consist in swallowing whatever tastes fair.

First then, the tolerance to creedal religions: the soul of ancient religions *is* Theosophy, but what is preached as religion in the many churches and temples and synagogues and mosques is quite untheosophical; also, the ceremonials performed there and the rituals gone through are highly objectionable from the occult point of view. Therefore H.P.B. wrote:

> We have to lay things bare and are ready to suffer for it—as usual. It is vain to promise to *give* Truth, and then leave it mingled with error out of mere faintheartedness.

It is asked: "Are there not saintly men in the Churches? Are there not good and sincere individuals in every sect?"

In Christian history are to be found pious men and martyrs, philanthropists and heroes; such have ennobled their respective churches but would have shed the same lustre upon any other faith they might have professed. They were higher than their creed. Humanity needs no sectarian church; two-thirds of its woes and sufferings are due to orthodox religions; the worst enemy of Theosophy is the salaried priest-hood of those very religions. We have to rend asunder the usurped authority of the priests, denude them

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* (See page 78, *Theosophy*, December, 1925.)

of their borrowed robes, and expose their true color. There can be no reconciliation between orthodox creeds and Theosophy.

Let us turn to the next class: Attention to social service in slums and clubs. Theosophy believes in relieving the starvation of the soul, as much if not more than the emptiness of the stomach. It recognizes that the most fertile source of all crime and immorality lies in false beliefs about God, Nature, Soul, and the fate which awaits the latter after death. Once teach mankind the greatest of all laws, Reincarnation and Karma, that as immortal souls all of us are the makers of our own destiny, and the sum of human misery will begin to diminish. Theosophists cannot support all kinds of organized charity and remain true to their philosophy. Further, even in reference to individual work of this nature, the thoughtful student will soon find that it takes a very wise man to do good works without danger of doing incalculable harm. The poor and wretched themselves will tell any one who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. Therefore, the thoughtful student of the Wisdom should think twice ere going on the path of *actional* philanthropy. We are "a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it." Thus H.P.B., who further says:

> Schemes for universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly,* with knowledge.

Then about the class of friends anxious that Theosophy and Science should be hand maidens of each other. Because modern science calls itself "exact," albeit its exactness varies almost every week now; because it has enhanced the comfort of physical living (occultism questions its beneficence) to a considerable extent; because it has, rightly and deservedly to its credit, the good work of having demolished in some measure the rule of blind belief and introduced the idea of a universe governed by Law (in which science is our ally)—because of all this, there exists in the mind of the race an exaggerated idea of the value of Science. Once again H.P.B.

herself has dealt with this question. To the *Secret Doctrine,* Vol. I, p. 477 *et seq.,* the reader is invited to turn. There is no reason whatever why modern science need be a bugbear for any among our ranks, causing us to hide our real opinions for fear they should conflict with science. The latter is an unstable quantity, always shifting its ground, although hardly ever devoid of an overbearing assurance, even when it takes back what it had previously asserted. The Masters of Theosophy are *Scientists,* not only analysers, dissectors and knowers of forms of matter, from cosmos to atom, but of Matter itself, and the Soul-Force inherent in it which causes differentiation in homogeneity and builds the heterogeneous forms—from that of the exquisite crystal to the Living Temple of immortal man. Their knowledge is based on the patient researches of aeons. True Theosophists have faith in their Teachers, based on their own knowledge. We have yet to find scientific inaccuracies in the *Gita,* the *Vedas* or the *Secret Doctrine;* and in the *Puranas,* the *Vendidad* and our own Theosophical books we have knowledge available that is not to be found in the latest tomes of modern science. "All this sounds very dogmatic, even fanatical," we shall be told. We answer "Orthodoxy in Theosophy is a thing neither possible nor desirable. We do avoid dogmatism in Theosophy as much as in anything else. But as the great body of philosophy, science and ethics offered by H.P.B. and her Teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration."

In this new cycle it is given to true students of the Wisdom-Religion not to whittle away from the Message recorded by H.P.B. for the sake of propitiating churches or temples, materialistic science or organized social service. Steadfastly and without fear we all must stand by the Message which H.P.B. left; let them all climb to it, it will not descend to them. In this we have the sure words of the Mahatma K. H. Himself:

> *If the public do not want the whole truth and nothing but the truth, they are welcome. But never will they find us compromising with and pandering to public prejudices.*

AMONG FRIENDS

"HE NEVER, never said it," declared Mrs. Crystal, as positive for once as the most perfect exemplar of positivity could be—and perhaps more so!

"Of course he didn't," agreed the Judge quietly, "but just what *did* he say? Something said, or left unsaid, must have given rise to this misinterpretation," looking again at the letter in his hand—an unsigned communication of some length whose writer objected to a purported statement of Pilgrim's in a recent lecture, making out an excellent case against the speaker—provided, of course, that he was quoted accurately.

Pilgrim himself had merely smiled while reading the letter, which Mr. Browser had brought, along with others, from the office. And then he had asked Captain Blunt to read it aloud to the assembled Family—which that delighted gentleman had done, with special emphasis here and there and a somewhat meretricious brightness of manner for the scathing parts.

"Well, he didn't say that," answered Mrs. Crystal slowly—and then more uncertainly, "why, he said that . . . well, I can't quite repeat it, but I feel sure it wasn't *that.*"

"Very helpful!" observed Doctor crisply—to lower his crest materially as the Judge hopefully catechised him for information, only to discover that our medico, though present at the lecture, was quite as vague in memory as Mrs. Crystal. "But I didn't expect to take an examination on the subject," he protested, noting the general smile; for Doctor cannot bear to be laughed at.

"Nobody ever does—that's what's the matter," grumbled the Captain. "Lucky for me I wasn't there, so I'm safe this time—what *did* he say, Mother?"

"The exact opposite," affirmed that lady—at which Pilgrim nodded.

"Quite the usual thing, then," remarked the Judge. "The objector puts words into your mouth that you never uttered, and proceeds to object to them."

"A common fault; now if people would only pay attention and remember accurately . . ." began Doctor aggressively—to lose once more his crispness, and also the rest of his sentence, in the shout of laughter that went up.

"I guess that letter is some good after all," remarked the Captain a few minutes later, handing it back to Mr. Browser. "If only the writer had signed it we could send her a vote of thanks."

"Yes, one can get a lesson out of anything," agreed the Judge. "But this fault of inaccuracy and lack of attention is quite as common among older students as beginners—one of the reasons why

so many, many otherwise worthy Theosophists remain for years within the Theosophical area and yet have such vague conceptions of Theosophical teachings. For it extends to reading and study. Very few students read a passage in one of the books, for instance, to get what the Teacher *says;* they are interested only in finding out what he *means*—and how can one discover that until he has noted with exactitude what the statement itself is?"

"Why, I never thought of that," exclaimed Mrs. Crystal, "of course, of course—and when I listen to a talk I'm usually thinking of what it means to me, instead of trying to find out what the speaker means—that's what must have ailed this anonymous letter-writer, don't you think?"

"Without doubt," agreed the Judge gravely. "And then there is always the factor of 'like and dislike' which enters in to our attitude if we are not careful—some people can't consider a statement fairly if they do not like it—"

"And some can't bear to hear a speaker unless he parts his hair in the middle and says *'eye-ther',*" broke in the irrepressible Captain. "He might speak with the tongues of angels, for all they care—they want their Theosophy off a certain dish-pattern, otherwise it's not appetizing!"

" 'Truth is not dependent upon the one who utters it,' " quoted Mr. Browser, " 'but upon its own self-evident nature, and whether spoken by the wicked man or one who is esteemed as righteous, it is neither debased by the one nor enhanced by the other.' "

"Exactly!" boomed the Judge. "But don't you think that this incident and all of this discussion simmers down at last to emphasize the desirability, and *necessity,* of perceiving things *as they are?* That is the kind of true clairvoyance that as students we are really trying for—the soul's point of view: to see the *net* values and then judge and act accordingly, to eliminate the personality's additions, subtractions and multiplications, and deal only with the prime figures."

"The task of a lifetime," sighed Doctor.

"Well, it's no job for despondent Arjunas," admitted the Judge, with a smile that was good to see, "but we aren't that kind of soldiers, and we are already on our way to victory, once we have seen the object of battle—and have engaged. It's all very simple after all; *we* make the complexities—just as this lady did, to whom we owe so much for her erroneous but well-meant letter."

"File it in the archives, Browser," said Doctor, "since you can't answer it."

"Lady, I thank you!" said the Captain, bowing stiffly, and waving a knightly hand towards the plenitudes of space.

A DIALOGUE ON PATIENCE

THE SAGE: O little man, how is it thou dost hurl thy book upon the floor and stamp upon its covers? In what hath it offended thee?

The Child: I will not study it! I hate these lessons! I cannot learn; I do not want to learn them! See, it is a book of numbers.

The Sage: But when I hold it in my hand, I see within its pages not enemies—but friends, friends true of many years. Hast ever thought a world without the numbers in it? A week today thou startest on thy journey. Without the number seven, how shalt thou know thy time? Thy father takes thee upon the ship when he hath given recompense for thy passage—a number of the coins men have agreed is righteous for the service. How canst thou indicate e'en thy name but by number of the letters in it? The colors of the rainbow, the strings of the lute, the members of thy body—how wouldst thy speech confuse them all but for the numbers that mark their place and part? Watch thy speech and thought just for one day, and see what use are numbers to thee! They are thy friends, and to be better known and understood. But so, even as I saw thee now, wouldst thou use thine enemies?

The Child: Enemies are for killing and destroying as they do on battlefields!

The Sage: Those who know say otherwise. Enemies are to be subdued, guided, used. Of old, the greatest triumph was the number of the prisoners taken in lawful war.

The Child: But then they chained and tortured them sometimes.

The Sage: There is a kind of enemy in each one needs torturing and chains! And few are those whom the arch-fiend Impatience fails to assail. For thee—I would have seen thee hurt me more quickly than the book, in thine impatience.

The Child: Dost thou think I really harmed the book by those few scars?

The Sage: Nay, not by the scars we see; but by thine anger. Its impress is a scar invisible on every sleeping life of that form called the book. Released and wakened in ages yet to be, they will confront thee and demand their reckoning. Nor are the book lives all that the destructive power of thine impatience stirred with responsive thrill. One blow of hammer upon steel resounds to the confines of space. One pebble thrown into a quiet pond disturbs its every drop. Dost think the air is empty, Lad? Where'er thine eye fell in thy wrath, where'er thy voice sent its discordant notes, myriads of beings caught the message and passed it on throughout the universe!

The Child: But people are angry and impatient every day.

The Sage: Not the wise, not the just, not the mighty! And thou wilt see the fairest plans of the fortunate shattered by one word on the lip that bespoke impatience of another's frailty or of ignorance; that shot forth heat of condemnation for the carelessness or stupidity in another. In one such word have congregated all the hosts of misused lives from of old-time.

The Child: Father, I thought not of all these things.

The Sage: Then think, my Son, and learn, and Try. Then, when the time comes again and oft—as come it will till the enemy is fast enchained—when vexation and impatience seek to rend thy soul in twain, the calmness of thy reason shall be stronger, and allay. Within the chalice of thine heart a magic Essence is: it rests immovable and calm though it pour forth to all the universe of balm and healing. It is the source of Patience, the source of Love, the source of that Compassion which would not harm the smallest of the small more than the greatest of the great; which would bestow on enemy e'en greater care than that upon a friend; it remains immovable in Calm and Patience whatever storms may rage or enemies from without seek to invade.

The Child: O, now I see, that thou wouldst have received mine anger for all the rest! Father, may I come to be like unto thee!

"MAN, KNOW THYSELF"

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow.—*H.P.B.*

THEOSOPHY SCHOOL

He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action; not he who liveth without kindling the sacrificial fire and without ceremonies. Know, O son of Pandu, that what they call *Sannyas* or a forsaking of action is the same as *Yoga* or the practice of devotion. No one without having previously renounced all intentions can be devoted. He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered. The Self of the man who is self-subdued and free from desire and anger is intent on the Supreme Self in heat and cold, in pain and pleasure, in honor and ignominy. The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. And he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind."—*Bhagavad-Gita,* VI, 44-45.

NOW in this passage there is the phrase "to raise the self by the Self," which means to raise the lower self, which is troublesome and mischievous, with the help of that which is good, that which is the Higher, that which is the nobler. "Raise the self by the Self"—it does not say that you can raise the self with the help of mere books, or of teachers, or with the help of some religion or philosophy, but that you can raise the lower self with the help of the Higher Self. It is a process within ourselves, something that we have to do, each one of us, with the help of our own Soul.

Now what is the lower self? What is that which we call the Higher Self or the Soul? The lower self is that which acts because of and with our likes and dislikes. That which is known as the Higher Self does action which has to be done, *i.e., Dharma,* which means lawful and true Duty. Asking the reason for the doing of the action, and finding the right method of doing that particular action, the Higher Self acts. Take any action; eating is an action; walking is an action; speaking is an action. All these are generally done because we like it, or not done because we don't like it. That is the lower. People do things. Why? They say, "I like it." What has that to do with it? That is the action of the lower. Can you give a reason, can you point a way that is right according to true knowledge; that is Theosophy? Then it does not become an action of the lower, but an action of the Higher Nature—the Soul.

All the actions of life which are done from the point of view of reason and discrimination, of giving the right value to a thing, that is the action of the Higher Self; through that the lower self is raised. How? We eat food, that affects the body; we walk, walking affects

our body; we speak, speech affects our moral nature; we think a thought, that affects our mental nature. You can eat, but if your thought, reasoning and discrimination is not used, the food affects in a lower way for it is the action of the lower self. If your discrimination is used in eating, then your Higher Nature is affected also. Therefore Krishna says whatever you do—eat or walk or sleep, all simple things—do it for and as the Self. We are all Souls, and to act as Souls means that. That is the real and only religious ceremony each one of us can perform.

"He who kindles the fire, he is considered a spiritual man." What is the fire? The fire of knowledge, and that is the only kind of right sacrament that exists; all others are false. Right ceremony, the right ritual is the ritual or ceremony where the Soul is the actor. The Soul reasoning out, discriminating, performs the little duties of life, and thereby purifies the lives that make up the physical body, the moral nature, the thoughts, and that way the lower nature is raised and takes on the character of the Higher Nature, then—there is only one Nature. The Masters have a body, a mind and moral nature, but that nature of mind, emotions, body, senses, is all purified, is raised to a very high position. Therefore there is no lower, mischievous, harmful, injurious nature in the Perfected Men. It does not mean They have no body, it does not mean They have no mind, it does not mean They do not feel and love, for They do; but it does mean that everything They do is done from the point of view of the Universal Self, from the point of view of the All. When we act as the Soul, we do not act for ourselves alone; when we speak as a Soul we take into account how other Souls are affected. To act as the Soul, is then, to reason and discriminate. What is discrimination? To give right value to things. We have to value them rightly. To value them rightly, we want to take note of the fact that this does not only affect us, but all people. Not a single thing we do fails to affect all people.

Living as the Self, raising the lower self by the help of the Higher Self is the task, the ritual, the ceremony that all of us have to perform, which many of us, most of us, thousands upon thousands do not perform. Who is a religious man? He who performs the ceremony every day, every hour, in every thing he does. The religious man is not the man who goes to church on Sundays, but he who is religious in every thing he does. He thinks as the Soul, of all subjects; he loves as the Soul, all humanity; he acts as the Soul, discharging duty everywhere and all the time. Thus the lower self is raised by the Higher Self.

MOTIVE IN ESOTERIC SCIENCE

OCCULT science has its own methods of research and teaching as fixed and arbitrary as the methods of its antithesis, Physical science. This is because both are mathematical in principle and experimental in practice. What, then, is the difference between the two? As slight (and as profound) as the difference between black and white; between theories and exact acquired knowledge. It is the difference in motive and in modulus.

The gulf in modulus may be illustrated by a phrase drawn from modern Physical science itself:

> *Modulus,* in physics, means the measure of an effect under conditions whose measure is unity.

Western science and Western civilization are, in practice, based upon the theory that *motive* has nothing whatever to do with the acquisition of knowledge; Occult Science on the principle that Absolute Altruism is its *sine qua non* condition precedent. Modern science proceeds with its experiments on the theory that *causes* can be determined by an observation, classification and study of effects (phenomena). Occult Science explores the same Nature on the principle that there is but One *Law* (Karma), "whose measure is Unity," which can be *verified* by observation of any and all effects, and which can be applied by man in any and all of its ramifications.

Putting it synthetically as well as antithetically, the Method of Modern Science aims at the cultivation of the Intellect as the supreme factor in human evolution, while Ancient Science holds unvaryingly to the doctrine of the Spiritual Will as the governing agent in every department of Nature, visible and invisible. Stupendous as are the achievements of modern science when contrasted with what passes for religion, it, like religion, surely forges for itself —because it contains within itself—the elements of its own destruction. From savagery to civilization is a wonderful evolution. From civilization to savagery is a terrible dissolution. Yet the whole history and tradition of mankind points to this alternation as the measure of the effects flowing from conditions set up by man, whether in the name of science or religion, in attempted violation of the measure of Unity.

The course of The Theosophical Movement is a measurable series of effects which may be surveyed either from the standpoint of the method and modulus of modern science or of Esoteric Science. With only two or three exceptions every human being drawn within the sphere of attraction of the mission and message of H. P. Blavatsky approached her teaching and her practice, her method and her modulus, from the standpoint of modern religion or modern science. Those two or three exceptions succeeded where all the

others failed in the Occult sense. All those "Occult failures" who began as "probationary Chelas" *might* have succeeded, but in the end they "advanced no further than the knowledge *already* gained" through their contact with H.P.B. and her Masters.

Why?

Must it not have been because, initially, they failed to perceive the difference between the Motive and the Modulus of Esoteric Science and its modern Western shadow, the religion, science and philosophy of the day? The battle-ground of evolution is not in this or that religion or science, this or that Teacher or Reformer, whatever their similarities or dissimilarities. It is a fundamental apothegm of Occultism that all true Religion, all true Science, all true Teachers and all true Teachings are but expressions and applications of one and the same Wisdom. They are the effects, in a world of effects, of Divine causation "whose measure is Unity." If any or all of them are studied and applied from the basis of *human* nature, the result must ever be failure, for human nature is not a measure, but an effect, of Unity; it is a mixture, a contradiction, a "pair of opposites," in and of itself.

Many have been the Theosophists of the past and of the present who have been fired with the aspiration or the ambition for "practical instruction in Occultism"—that is to say, in the mysteries of Esoteric *Science,* a study and experimental research in the most powerful forces and agencies in all nature. They wish to be practical *magicians* before becoming practical Theosophists; to venture into unknown regions which are the battle-field of contending forces of good and evil, unable as yet to distinguish the one from the other, the Divine from the Infernal in themselves, let alone in nature's invisible realms.

"But this is only human nature," we say. Quite true—but human nature is the same in the Theosophical student as in any other man. "Human nature," as we view it, and human nature from the standpoint of Occultism, are as differently regarded, as far asunder, as the question of motive and modulus in physical as contrasted with esoteric science—precisely. Here are the words of a veritable *Mahatma* on the subject:

> Human nature is the same now as it was a million of years ago: Prejudice based upon selfishness; pride and stubborn resistance to Truth if it but upsets previous notions of things. Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.

PRACTICAL OCCULTISM

When H.P.B. removed to London in the early summer of 1887, she went in response to the human love and sacrifices of a number of devoted students of Theosophy—students undismayed by all the furies of the storms raging around her. They overwhelmed her with the gifts of their devotion. With her in their midst, recipient of their ministrations, Masters seemed very near to them, Occultism a Jordan in which they might bathe forthwith and forthwith become accepted Chelas. They besought her for Instruction. Surely she could make their path easy, and open for them at a gesture the forbidding Gates. *Lucifer* was established in September of 1887, and in the first volume were published the "Comments" on "Light on the Path," "Some Words on Daily Life," and other articles freighted with the method and modulus of Occultism. As it appeared, each number was devoured like a meal at table; discussion, questioning, theorizing followed, and before the month was up each hungry aspirant was ready for another "course." In volume II appeared successively "Practical Occultism," "Occultism Versus the Occult Arts," "Theosophy or Jesuitism," "Karmic Visions," "Star Angel Worship," "From a Lamrin Compendium," "The Theosophical Society: Its Mission and Its Future," and many other Instructions indeed.

Who profited by this wealth? Not one of those who sat at meat with her, if we judge the measure of the effects by the measure of Unity in the forty years that have elapsed since the argosy of occultism visited the shores of Britain. Yet the golden treasure remains and whosoever will may still partake with H.P.B. We reprint this month "Practical Occultism," as it originally appeared in *Lucifer* for April, 1888, Volume II, page 150, together with the Note with the same title in *Lucifer* for May, 1888, pages 257-8, and the Reply to the question "Is There No Hope?" on pages 259-260 of the same number. And in *Lucifer* for June, 1888, Volume IV, page 348, is an important foot-note referring to "Practical Occultism," the bearing of which on pseudo-theosophical practices cannot be over-estimated, which also we include in the reprint.

Important to Students

AS SOME of the letters in the Correspondence of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:—

(a). The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other hand, and:—

(b). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Good-

ness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of the "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic —*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself

* So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine quâ non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.,* in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed,* thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves.* Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

["Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed,* is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute *(vina)* each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature,* he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact *(i.e.* being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," *(i.e.,* empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.*

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Western bring himself to feel towards his co-students "as the fingers on one hand"? Those co-students, too, are not of his *own selection,* or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerns are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to

* Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart,* are considered as "laymen."

Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February:—"The key in each degree is the *aspirant himself.*" It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates:—MAN KNOW THYSELF . . .

PRACTICAL OCCULTISM

"In a very interesting article in last month's number entitled 'Practical Occultism' it is stated that from the moment a 'Master' begins to teach a 'chela' he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

"For the Western mind, steeped as it has been for generations in

'Individualism,' it is very difficult to recognise the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason." —S. E.

EDITORS' REPLY. The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the "Spiritual Guru"? The latter taking the student by the hand leads him into, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive*, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

* By "successful practice" I mean, successful to everybody concerned.

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of LUCIFER. Is it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that, I admire your magazine as a scientific production, and that I really and truly classify it along with the "Imitation of Christ" among my text books of religion.

Marischall College, Aberdeen.

Yours, DAVID CRICHTON.

[EDITORS' REPLY.—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, "the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature," is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It *is* possible to study "Occultism" (the Occult sciencies or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study.]

FOOT NOTE

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

ON THE LOOKOUT

Telepathy

John B. Platts, Mining Engineer of Boise, Idaho, writes to *Science and Invention* a circumstantial account of experiments with the wielder of a divining rod, which he explains on the grounds of telepathy. Now, "telepathy" is not going to be admitted into the scientific vocabulary if the Editor of *Science and Invention* can prevent it—hardly. So he repels Mr. Platts with the hackneyed explanation of "muscle-reading." Although Mr. Platts stood out of sight of the "diviner" in some of the trials, this presents no difficulty to the erudite Editor, Mr. Gernsback. Says he:

> The great error you made was in being in the same room with the prospector. Had you been out of the room the object would not have been located. If one hides an object it is difficult for them to conceal a slight facial change or to prevent a slight gasp of breath or even to stop a twitch of the eyes, which would immediately give away the presence of the concealed object. Inasmuch as you were standing behind the prospector, there was very little possibility that he could see the movement of your eyes, but it is simple for him to notice a change in your walk, to hear a slight change in your breathing, or to note any other seemingly trivial effect. *(Science and Invention,* November, 1925.)

The evidence given by Mr. Platts means nothing at all to this editor. Whatever fits his theory is so. Whatever does not, isn't—and that's that! Many weird explanations of telepathic phenomena have been offered, but nothing quite so weird and unreasonable as Mr. Gernsback's.

Another Instance

In the following number, C. J. Christianson, a Baptist Minister, presents the account of a telepathic vision of his own, whose nature is almost undeniable—and along with it gives practically the Theosophical explanation thereof. In such cases as this, and they are legion, there is only one way to eliminate the evidence—to call the witness a liar. That Mr. Gernsback does it politely, softens but does not obscure the crude fact. To men of his type the hundreds of instances collected by various bodies for psychic investigation, and the subtle mysteries inherent in all mental action, simply do not exist. Yet a long acquaintance with Mr. Gernsback's interesting periodical betrays the fact that there is no theory too wild or too impractical to be glady received and promulgated by him, just so long as its impossibilities are confined strictly to the material plane. But, says he: "Radioactivity as we know the terms, is a recognized fact—telepathy is not." Perhaps Mr. Gernsback would play a more modest role by not using his own approval as synonymous with "recognized."

SOME EVIDENCES

In the *Washington Post,* September 26, 1925, is recounted the example of a negro who was saved from disaster by a warning dream the night before; while during September, 1925, at Tracy, California, a prophetic dream led to the discovery of the body of a murdered child. This was generally published in the press of that date, and a reader of this magazine in that vicinity has personal knowledge of the case.

The standard pseudo-scientific explanation of all such instances would be that the persons concerned are merely liars. That type of "science" may be left to those who prefer it; others should study the explanation of the various classes of dreams, which is to be found in *The Transactions of the Blavatsky Lodge.*

August, 1925, Prof. Ferdinando Cazzamali, of the University of Milan, reported that hypnotized subjects were able to affect radio apparatus by super-physical action, while the month following, Prof. Charles Henry, of the Sorbonne, France, stated that he had proven the existence of unclassified radiations in the human constitution, which he considered to be proof of a surviving and pre-existent non-physical principle—in short, of the theory of reincarnation.

In *Science,* September 4, 1925, the Editor contemptuously attacked the newspapers publishing these reports, and inferred that Professors Cazzamali and Henry had no existence. It has been since ascertained by direct correspondence that Prof. Cazzamali does exist and has a position in connection with the said University, and quite possibly the like is true of Prof. Henry.

Meantime, Prof. Lazerev, the Russian academician, has come to the conclusion that the human brain gives off waves somewhat according to the Hertzian theory, which is substantially in accord with Prof. Cazzamali's conclusions.

THE WISDOM OF THE EAST

Rev. Christianson, so crushingly suppressed by the Editor of *Science and Invention,* remarks that, "those in the East possess that faculty of transmitting thought waves, whereas those in the new world have seemingly lost it or are insensible to the vibrations."

For many generations the educated people of the Western world have been steeped in materialistic thought, and have been taught from birth that telepathy and other super-normal powers are fictitious, mere superstition. Suggestion is one of the most powerful engines in the human economy. Many a man has suffered from paralysis, deafness, or blindness, whose sole difficulty was a conviction that he could not walk, hear, or see, as the case might be. Granted that the human mind and will have powers apart from those functioning through the sense organs, what effect would such a negative suggestion have upon the possibility of their exercise?

In point of fact, in the Orient, where ideas in these respects are diametrically opposite to those held in the West, the exercise of what seem to us supernatural powers, while a great achievement and reserved for the favored few, is taken as a matter of fact. Not least remarkable are "animal-charming" feats, such as have been observed by travelers through the East. Many such have been reported, and perhaps ten times as many suppressed for fear of ridicule. Proponents of the materialistic theory of life are invited to turn to the *Wide World Magazine,* October, 1925, and study the account therein found of the operations of the Javanese crocodile charmers. There is no answer to such instances, other than the ancient and easy charge of mendacity.

The East Invades the West

At the present writing, one Tahra Bey is reported to be astonishing Parisian audiences with the well-known phenomena of Oriental fakirs, including burial alive, self-transfixion, etc., etc. Tahra Bey's powers may or may not be facts, but it should be clear that spiritual teachings and the metaphysical nature of the Universe are not successfully demonstrated by running pen-knives into the body, nor by cessation of breathing. The danger, however, is that the West, with its foreshortened viewpoint, seems unable to shake off the delusion that any unusual phenomenon is "proof" of the "soul."

Tahra Bey is reported to be on a mission to convince the Western World of the "reality of the soul." He is more likely to convince it of the possibilities in Black Magic, and since he is reported to be now performing his feats in New York City, it is a good time to emphasize once more the statement made by the Masters that they would neither appear themselves nor send a Messenger publicly to the Western world prior to 1975.

Jesuit Yoga

> What inclines me to accept their statements (The Yogis) are the enormous, scarcely credible changes which are brought about in men who energetically practise the spiritual exercises of St. Ignatius of Loyola. These practices—invented by a psychologist of the first rank—concern themselves exclusively with the power of imagination. The disciple must experience in imagination what he would experience in reality in case he reached his goal. And eventually he really does become transformed in accordance with his imagined ideal . . . and . . . will inevitably develop into a human being with capacities which have always been considered as peculiar to members of the Jesuit Order, and which have also justifiably made the laity regard the Jesuits as uncanny; they become virtuosos in will-power, acrobats of versatility, and connoisseurs and influencers of men without parallel. They are Yogis, they have become the masters of their souls, in the same sense as athletes have become masters of their body, and they are proportionately strong. *(The Travel Diary of a Philosopher,* Count Hermann Keyserling.)

To repeat what was said in this magazine for November, 1925:

> Thus, if psycho-analyst and psychical reseacher of the West join hands with the Eastern hatha-yogi; if christian-science and new thought movements make common cause with the old tantrika-worship; if spiritualists and elemental-invokers come together;—if the archbishops fraternize with sankaracharyas and popes with the caliphas;—woe to poor humanity!

SLEEP AND THE BRAIN

The uselessness of mere phenomena, however weird, to convince humanity that it has an existence apart from the body, is well shown by a simple fact: that humanity from the beginning has undergone a personal psychic phenomenon every twenty-four hours without recognizing it; that is to say, except among the so-called "primitive peoples." We refer to sleep, which is to the present hour an impenetrable mystery, as said by Dr. H. M. Johnson, who is about to conduct a series of experiments to extend over a period of years. (*Washington Post,* November 2, 1925.)

There is no practical physiological difference between a sleeping mind and a waking mind. The difference is all psychological. What is the factor in a human being which changes its mode of function so radically? It is the same factor which uses the brain as an instrument.

It is becoming somewhat less the fashion to call "thought" a product of the brain than formerly but the materialistic viewpoint is still with us. There is a ray of light, however, in the statement made by Sir Arthur Keith, who declares there is no such thing as brain fatigue. That organ needs very little nourishment in order to perform the hardest of work, and that form of weariness commonly called "brain-fag" appertains to the body, and not to the brain. The brain acts as a switch by means of which, and through the exercise of an infinitesimal amount of physical energy, the tremendous mass of power and material comprised within the scope of human activity can be turned this way or that at the behest of an immaterial breath—a psychic whisper, a feeling, or a thought. What is the nature of the operator of this switch? Not spirit, for spirit is the underlying basis of consciousness which forever perceives but acts not. "In my Father's house are many mansions," and modern psychological science, so-called, has hardly penetrated the anteroom.

Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or, as a Vendantin would express it, the individual is conscious in a different plane of his being. (*Secret Doctrine,* 1888, I, 47.)

> *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter. (*S.D.* II, 149.)

The New Religion

In a single issue of the *Illustrated Daily Herald,* San Francisco, October 12, 1925, at least five sermons are printed, which could have originated only from Theosophical literature.

Rev. James L. Gordon of the First Congregational Church of San Francisco, the ecclesiastical Barnum, who has long since ceased to trouble himself about Christian creeds, having found more effective and entertaining attractions for the population, delivers himself of some pertinent sentiments to the following effect:

> Character is control. All control is thought control. The climax of all control is sex control—control of the imagination, control of the appetites, control of the passions, control of the nerves, control of the affections, and control of the entire personality.

But then Dr. Gordon, who as said, troubles himself but little about Christianity as such, upon occasion preaches approvingly about Theosophy, and even recommends it to his audience.

Carl B. Wetherill, of the American Unitarian Association, speaking in a church at Berkeley, says:

> The real consuming interest of any church should be to help humanity through cooperation, by sincere encouragement, by being actors in the arena of life. I say "help," not "uplifters"—the world is weary of "uplifters." . . .
>
> There are many objectives, of course. . . . In regard to the first objective, a church must possess a marked sense of awareness. Individuals should most certainly also cultivate this sense. Think what a sense of awareness Buddha and Jesus and all the great religious teachers of the world have had! It was Buddha who said unawareness is the biggest sin. With this knowledge of one's capacities must go a vast amount of self-control, for knowledge without control is futile. To make our first objective complete we must include self-denial. Jesus' plea, "Deny thyself," sums up all of social religion. More "selflessness" and less "selfishness" in this world today could accomplish much more than endless conferences, treaties, sermons or generous philanthropies."

Rev. Frank M. Silsley remarks that:

> If a man yields to the temptation of unclean thinking 40 miracles cannot prevent him from becoming a drab and dirty man. If the outward acts and the questionable stories are the true criterion, some men's and women's minds today must be a cage of unclean birds. The fall of mind from cleanliness and undefilement is very serious for it affects living and character. . . .
>
> Christ's code is to be a peacemaker, not at any price, but in harmony with truth and righteousness. To say that the peacemaker's mission is to surrender every conviction, and have his ideals shoved about like stage property is to belie all righteousness. The peacemaker's business is not to promote compromise, but Christ's eternal will. Peace between nations is on a false basis of security for it is on the basis of fear and expediency, rather than right, truth, and brotherhood.

SCIENTIFIC RELIGION

Then, as though to deliver a last kick to the departing creeds of supernaturalism, Rev. Clarence Reed, of the First Unitarian Church, Oakland, comes forth with an emphatic denial of miracle, of supernaturalism in general. Says he:

> Everywhere in the inorganic world is the presence of law. An atom of hydrogen acts the same on our earth as on Saturn. There is not one particle of first hand evidence that there has ever been a single instance of supernatural interference in the universality of natural law. Truth is verifiable experience, not something final that was miraculously revealed in ancient times. It is a way to understand the universe and interpret life. Truth may be achieved by fearless experimentation.

Rev. Reed is largely right; but clergymen who substitute scientific experiment for "revealed religion" run considerable risk of falling into the scientific limitation which consists of denying those laws of nature which do not yet happen to have been discovered. The miracles of tradition and history—most of them—were facts, and their analogues are still possible today; but they are no more miracles in the sense of interference with natural law than is wireless telegraphy. The time is not far distant when that fact will be understood.

Ministerial thought and speech of the kind noted above show a high degree of self-consciousness, and a perception of things as they are, as well as a high standard of morals. Reasoning from the point of view of the modernist minister, doctrines of this description should have far greater effect for redemption than the ancient creeds. So they will—but not enough.

Modernist ministers—some of them—will achieve greater and better results but this will be due to personal force and personal conviction, not to the modern creed, which varies with each individual. That in itself has but little driving power. A moral teaching in the modern world cannot make headway by mere appeal of moral maxims. True motive power is found in Theosophy; and Theosophy in its complete form only, rather than in the dessicated, disconnected and unlabeled variety being increasingly heard from the pulpits.

BY WAY OF CONTRAST

In the same journal which reports the above sermons is found an oration by the Rev. Robert McFarlane, of the Church of Holy Innocents, the tenor and intellectual calibre of which is indicated by the following extract:

> Before the earth was created the angel hosts participated in what may be termed the social life of heaven, where they have ever bowed down before God in perpetual acts of adoration. There they offer to him the unending sacrifice of praise and worship. "They rest not day and night saying Holy, Holy, Holy, Lord God Almighty, which was and is and is to come." In the splendor of celestial music and with voices attuned to a wondrous harmony they lift up eternal acclaim to the triune God!

For some reason known only to himself, the church reporter gives more space to this outpouring than to any of the aforesaid—sufficient comment upon the relative importance of reason in relation to the public idea of "religion."

Christ as a Business Booster

Going to the opposite extreme from the Rev. McFarlane is a recent book by Bruce Barton, which—Heaven help us—has received much sympathy from some ecclesiastics. *The Literary Digest* says, quoting a reviewer:

> Revolting against an early Sunday-school "sissified" portraiture, Mr. Barton paints a bookful of vivid word-pictures of Jesus as "executive," "outdoor man," "sociable man," and "Master," along with special studies of Jesus' successful method, advertisements, and ideals of business. "A failure!" we read in the preface to the book; "He picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world . . ."
>
> "The advertisement of an automobile company, one of the greatest in the world; manufacturers of building equipment, of clothes, of food; presidents of railroads and steamship companies; the heads of banks and investment houses—*all* of them tell the same story. 'Service is what we are here for,' they exclaim. They call it the 'spirit of modern business'; they suppose, most of them, that it is something very new. But Jesus preached it more than nineteen hundred years ago."
>
> No one will consider that reverence is lacking, according to this eulogist, when he says that "every one of the 'principles of modern salesmanship' on which business men so much pride themselves, are (sic) brilliantly exemplified in Jesus' talk and work."
>
> From the standpoint of a professional advertising man, Mr. Barton presents detailed studies of Jesus' manly qualities, personal magnetism, tactful leadership, teaching methods and use of simple parables; thus he finds that Jesus was "the greatest of all advertisers." (*Literary Digest*, Sept. 12, 1925.)

Mr. Barton merely carries into cold print a combination of Billy Sunday mountebankery and business Babbittry. And other extracts from his book, notably the following, are to the same general effect:

> Palsied Man Healed
> Jesus of Nazareth Claims Right to
> Forgive Sins
> Prominent Scribes Object
> "Blasphemous," Says Leading Citizen.
> "But Anyway I Can Walk," Healed Man
> Retorts.

Words failing, to characterize properly a performance of this kind, we turn with relief and welcome to an editorial in *The Christian Century:*

> "If you don't think that Jesus is practical, trace the lives of men like George W. Perkins, Theodore Vail, Henry Ford and the Morgan partners and see what they accomplished by obeying his precepts. 'Whosoever

would be greatest among you, let him be the servant of all,' said Jesus. Exactly so. Look at modern business again. Every department store and every hotel has made 'service' its motto, and that is how it succeeds."

It is at this point, perhaps, that the moral obfuscation of the modern business world is most clearly revealed in Mr. Barton's book. There is something almost pathetic in the naive delight of the author in his discovery of a certain kinship between Jesus' ideals of service and the sadly diluted idealism of modern business enterprise. The great discovery of the modern business man is that a certain measure of service pays. It pays to treat a customer with consideration because he will come again. It pays to deal with workingmen with some generosity, for that increases their working capacity. It pays to do a good turn to a fellow businessman, for he will send business your way. That is what all the businessmen's noonday clubs mean by "mutual helpfulness." But where is the businessman who is willing to listen to the Gospel of Jesus when it makes demands upon him which will decrease his dividends and imperil his obvious success?

BUSINESS CHRISTIANITY

There is not a page in Mr. Barton's book, concludes the writer, that "betrays any appreciation of the really important moral problems of modern economic life":

Not by a word does he reveal a suspicion of the sincerity and integrity of modern business morality. It is this moral blindness, so typical of the whole business world, which makes the task of preaching the gospel difficult in our day. The frank scorn of the nineteenth-century business man for religious principles and Christian ethics is preferable to the unconscious insincerity—for it is only rarely conscious—of the modern captain of industry who veils the most predatory practises of industrial and commercial life with phrases of moral idealism. In the task of Christianizing business we have still to take the first step, as Mr. Barton's book proves. We have not yet come to a consciousness of guilt. Without the experience of repentance every profession of moral idealism smacks of insincerity and sentimentality and is bound to produce those reactions of cynicism which are so characteristic of labor opinion throughout the world.

Exactly; but the critic seems to name incorrectly his objection to the business attitude. Some years ago a popular Y.M.C.A. dignitary addressing a group of budding hopefuls, declared:

"The thing which marks a successful Y.M.C.A. worker is the ability to look a man in the eye and make him dig down into his pocket and bring up money he wants to keep himself, and give it to you!" (Business of banging fist on table, followed by loud applause from the assemblage.)

It would appear that the *de-Christianization* of business is the proper end to hold in view.